

AGAINST WILLIAM FINCK



BY JOSEPH M. ZITO

Key to Abbreviations

1 st	First person	CNT	William R. Finck, <i>Christogenea New Testament</i>
2 nd	Second person		
3 rd	Third person	comp.	Comparative
A., Act.	Active voice	(D.), Dat.	Dative case
(A.), Acc.	Accusative case	Dep.	Deponent
adv.	Adverb	DM	H.E. Dana and J.R. Mantey, <i>A Manual Grammar of the Greek New Testament</i>
adj.	Adjective	DW1	Daniel B. Wallace, <i>Greek Grammar Beyond the Basics</i>
¹ Aor.	First aorist	DW2	Daniel B. Wallace, <i>The Basics of New Testament Syntax</i>
² Aor.	Second aorist	E1	William R. Finck, <i>Errors Inspired by Who?</i> , Part 1
art.	Article	E2	William R. Finck, <i>Errors Inspired by Who?</i> , Part 2
AT	Author's translation	EB	Earnest De Witt Burton, <i>Syntax of the Moods and Tenses in New Testament Greek</i>
AV	Authorized Version (King James Version)	f, Fem.	Feminine gender
BDAG	W. Bauer, F.W. Danker, W.F. Arndt, and F.W. Gingrich, <i>A Greek-English Lexicon of the New Testament and Other Early Christian Literature</i>	(G.), Gen.	Genitive case
Betw.	Between	(G1234)	Strong's Greek reference number
BT	Bernard A. Taylor, <i>Analytical Lexicon to the Septuagint</i>	I., Ind.	Indicative mood
c., Conj.	Conjunction	Indef.	Indefinite
cf.	Compare	Indfp.	Indefinite pronoun
CLNT	Concordant Literal New Testament	Inf.	Infinitive

intrans.	Intransitive	PL	Wesley J. Perschbacher, <i>New Analytical Greek Lexicon</i>
JG	J. Harold Greenlee, <i>A Concise Exegetical Grammar of New Testament Greek</i>	(pp.)	Personal pronoun
		(pr.), Prep.	Preposition
JM	John G. Machen, <i>New Testament Greek for Beginners</i>	Pr., Pres.	Present tense
KJV	King James Version (Authorized Version)	Pron.	Pronoun
		Pt., Part.	Participle
L&S	H.G. Liddell and R. Scott, <i>A Greek-English Lexicon</i>	Ptcl.	Particle
LXX	Septuagint	R	A.T. Robertson, <i>A Grammar of the Greek New Testament in the Light of Historical Research</i>
m., Masc.	Masculine gender		
M., Mid.	Middle	Rel.	Relative
n., Neut.	Neuter gender	rpn.	Relative pronoun
(n.)	Noun	S.	Subjunctive mood
(N.), Nom.	Nominative case	s., Sing.	Singular
NASB	New American Standard Bible	Subst.	Substantive
Neg.	Negative	TJ	William R. Finck, <i>Translating John 1:11-13</i>
NKJV	New King James Version	Trans.	Transitive
NT	New Testament	(v.)	Verb
P., Pass.	Passive voice	w/	With
p., Plur.	Plural	Z	Spiros Zodhiates, <i>The Complete Word Study Dictionary: New Testament</i>
PD	Matthew DeMoss, <i>Pocket Dictionary for the Study of New Testament Greek</i>		
PG	Wesley J. Perschbacher, <i>Refresh Your Greek</i>		

Preface

In early 2010, I designed the cover of the *Christogenea New Testament*, translated by William Finck. At that time, I was under the impression that Mr. Finck had mastered Koine Greek. One naturally assumes that someone who translates a large body of literature such as the New Testament would be somewhat of a Greek scholar or, at the very least, have a working knowledge of the language. I believed—and many Christians still believe—that the *Christogenea New Testament* was a godsend, the most accurate and honest English translation ever produced.

In April of 2011, while in the state penitentiary, I began studying the Greek New Testament. The chaplain at the prison is a kind old man who insists that Bible students learn the original languages of the Bible, and he spends a great deal of time and effort to teach inmates and provide them with the materials they need for language study. For the NT, he uses the first-year Greek curriculum of Dr. C. Norman Sellers. While I do not endorse Dr. Sellers' theology, I recommend his course to any who are interested in learning NT Greek. His course focuses on the mechanics of NT Greek grammar and the discipline of diagrammatical analysis. By being required to master diagramming, the first-year student learns a discipline that is normally reserved for the second-year of seminary. And so he completes the first-year course with a comprehension that is well into the second year of Greek—intermediate syntax.

Toward the end of the course, I reviewed several articles written by Mr. Finck that address “errors” in the King James Version and explain how he arrived at some of his own translations in the CNT. I was astonished. I could immediately tell that not only is Mr. Finck greatly confused about syntax, but he is deficient even in the most basic knowledge of Greek grammar.

In accordance with Matthew 18:15-17, I told him his fault between us by sending a detailed letter concerning his translation errors. In the meantime, I began with a second-year Greek curriculum. After months and no response, I brought a second witness to him in the form of another letter. He has neglected to hear them both, so I now bring this matter before the Body of Christ. By refusing to amend the mistakes of which he is cognizant, Mr. Finck demonstrates that he has no interest in God's truth, but rather offers up his errors to Christ's people as the very Word of God. Therefore, the fourfold purpose of this article is:

1. To repudiate my involvement in Finck's ministry and the publication of his *Christogenea New Testament*, which were surely two of the most wicked sins ever committed by a son of Adam;
2. To call William Finck to like repentance;
3. To destroy the CNT and all literature that quotes it as the Word of God; and
4. To sound the death knell of the CNT for all Christendom.

And so it is with great sorrow on one hand, yet with great joy on the other, that I commend this article to the judgment of the reader.

Soli Deo Gloria
Joseph M. Zito

πάντα δοκιμάζετε·
τὸ καλὸν κατέχετε

Introduction

This article is written for the layman who has no previous knowledge of Biblical Greek. The approach is to introduce the basic concepts with English grammar and then apply those principles to the discussion of Greek grammar. I admit that at times the argumentation is tedious. The subject matter can be complex, and Mr. Finck has designed his arguments in such a way as to defy simple rebuttal. My answers must necessarily be thorough and painstaking, yet I have made every attempt to keep the reasoning as clear and concise as possible. Though points can often be multiplied exponentially, arguments are closed where ample evidence has been presented. Any person of average intelligence with keen interest in this subject should be able to follow the arguments to their logical conclusions. Nevertheless, this inquiry is not for the student who is shy of diligent study.

Throughout this article, I scrutinize excerpts from Finck's *Christogenea New Testament and Errors Inspired by Who?* series. It is designed not only to show how inaccurate his translations are but also to display some of the methods used by legitimate Greek translators. Applying these methods, anyone with a textbook can prove that the CNT categorically violates every single principle of Greek grammar and syntax from Matthew to Revelation. Though one could spend perhaps a lifetime classifying the errors in the CNT, I am confident that the work I have done here is sufficient. It proves that Mr. Finck does not know Greek at all and that his CNT is not fit for use by any truth-loving Christian.

I have added as many different and familiar references as possible in order to increase the chance that the reader will have one or more of them on hand. This enables him to research the subject matter on his own. The internet archive should furnish the reader with free access to every manner of resource, including grammars, analytical lexicons, technical commentaries, and Greek texts.

A valuable teaching method is the liberal use of visual illustrations, which help the reader classify and retain the information presented. Diagrammatical analysis is an indispensable tool for studying Biblical language. Diagrams visually represent how words, phrases, and clauses function, modify, and relate to each other in the text. The best instructors of NT Greek first teach the fundamentals of English grammar and diagramming, then gauge the students' true level of Greek grammar comprehension by their diagrams of the Greek text.

I have attempted to avoid controversial subject matter, knowing that the slightest point might be latched onto and scurried off with in order to confuse the issues. With this in mind, I have used the critical text of Nestle and Aland, 27th edition, which Finck prefers over the more reliable Textus Receptus. At times, I have found it necessary to interpret a given text in order to show the consequences of Finck's mistranslations. Apart from this, I have tried to focus only on grammar and syntax, so as not to give occasion for doctrinal dispute, which would only cloud the matters at hand. No slander or *ad hominem* attacks will be tolerated from Mr. Finck and his associates; no evasion, sophism, or quibble will be accepted. We want answers—direct answers—as to why someone without a working knowledge of Koine Greek would “translate” the NT, and why anyone who knows even less Greek than Finck would defend this translation or use it in publications. If no lucid answers can be given, then we will settle for concession on all points, followed by responsibility and repentance.

Romans 13:10

“Romans 13:10: ‘Love worketh no ill to his neighbour’. The Greek of this phrase is ἡ ἀγάπη τῷ πλησίον κακὸν οὐκ ἐργάζεται and it is not disputed here by any of the manuscripts. This phrase must be rendered ‘Love for him near to you who does not practice evil’, or even ‘Love to an evil neighbor does not work’, depending upon whether the verb is considered a part of the subject predicate, or a modifier for the object of the statement (which is in this case, love). I must reject the A.V. rendering since it separates πλησίον and κακὸν, and since both words are in the Accusative case they must be understood as a unit, κακὸν (*evil*) clearly being a modifier for πλησίον (in the A.V., *neighbour*)” (E1, 3).

To begin, it is necessary to give preliminary definitions of terms used:

“Subject... The major component of a sentence; the performer of the action with active verbs; the receiver of the action with middle voice and passive verbs ...” (PD, 117).

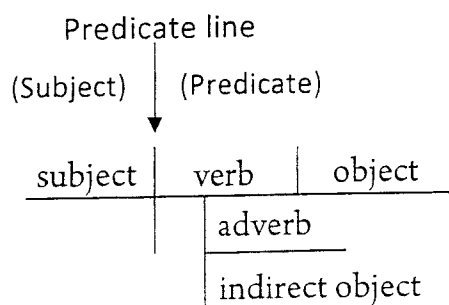
“Predicate... The part of a clause consisting of a verb and often other components that complement the subject, expressing (predicating) something about it; the element or construction around which the sentence is organized ...” (100).

“Object... A substantive that either receives the action of a verb or participle, or is governed by a preposition” (89).

“Indirect object... The part of speech that is indirectly affected by the verbal action. In Greek, the dative case generally marks the indirect object...” (72).

The relation between the subject and the predicate, which has a verb that may take objects, indirect objects, and/or adverbial modifiers, is visually represented in Diagram 1.

Diagram 1 Basic diagram structure



With these basic grammatical principles in mind, we must marvel at Mr. Finck's assertion that the verb in Rom. 13:10a can be considered either "a part of the subject predicate, or a modifier for the object of the statement..." In this simple independent clause that contains no relative pronoun, participle, infinitive, dependent clause, or any other verbal idea except for the single finite verb ἐργάζεται (works), the verb cannot be anything other than a part of the predicate. This verb, which is the only verb in its clause, cannot be a modifier for its own object. ἐργάζεται cannot be considered either "a part of the predicate, or a modifier for the object"; it could never be the latter and *must* be the former by its very nature.

The Greek of Rom. 13:10a reads: ἡ ἀγάπη τῷ πλησίον κακὸν οὐκ ἐργάζεται. Mr. Finck rejects the AV rendering, "Love worketh no ill to his neighbour," because, he says, "it separates πλησίον and κακὸν, and since both words are in the Accusative case they must be understood as a unit, κακὸν (*evil*) clearly being a modifier for πλησίον (in the A.V., *neighbour*)." He seems to think that just because πλησίον ends in -ον, it must be a second declension noun in the accusative case. The following are the entries for πλησίον and κακόν in Wesley J. Perschbacher's analytical lexicon:

πλησίον—Adverb (PL, 333)

κακόν—Adjective Neuter Singular Accusative (217)

So we see that πλησίον is *not an accusative noun* as Mr. Finck claims but is an adverb, and, in Greek, adverbs are indeclinable. Perschbacher tells us, "With the article, the adverb becomes a substantive and functions as a noun" (PG, 1042, 1045), but being indeclinable, the endings of substantive adverbs do not change with case function. The dative article τῷ directly preceding πλησίον indicates that the substantive is functioning in the dative case, hence, "to the neighbor."

As any beginning Greek student knows, "Adjectives, including the article, agree with the nouns [i.e., substantives] that they modify in gender, number, and case" (JM, 35; cf. DM, 116; PG, 1037). κακόν is in the accusative case; it cannot attributively modify τῷ πλησίον, which is dative. There is absolutely no possible way that τῷ πλησίον κακόν can mean "to an evil neighbor," as Mr. Finck claims.

Another peculiar assertion is that the "object of the statement...is in this case, love." ἀγάπη is in the nominative case and is therefore the *subject* of Rom. 13:10a. If Finck teaches that ἀγάπη is the object, then we must find it strange that he translated it as the subject.

Furthermore, what of his translation, "Love for him near to you who does not practice evil"? Where does he find the pronoun "him" and its attributive prepositional phrase "near to you"? How does he make ἐργάζεται into the verb of a relative clause "Who does not practice evil"? If ἐργάζεται is the verb of this supposed relative clause, then what is the controlling verb of the main clause? And, more importantly, if this is how the clause is to be translated, as a subject clause, then where is its predicate? These questions are rhetorical, of course.

Let us examine the clause for ourselves:

ἡ ἀγάπη	τῷ πλησίον	κακὸν	οὐκ	ἐργάζεται
(n.)f.s.(N.)	m.s.(D.)w/(adv.)	(adj.)m./n.s.(A.)	neg.ptcl.	(v.)Pr.M.I.3 rd .s.
the love	(to) the neighbor	harm	not	works

ἡ ἀγάπη (G26)—Noun. Fem. Sing. Nom. Subject of simple, independent clause. “The quality of warm regard for and interest in another, *esteem, affection, regard, love...*” (BDAG, 6). “Love.”

τῷ πλησίον (G4139)—Adv. Indeclinable. With τῷ, Masc. Sing. Dat. Indirect object of ἐργάζεται. “With the art. *ho plēsion* [note masc. art.—JMZ], used as a subst. noun, one near, a neighbor, fellow, another person of the some nature, country, class” (Z, 1179). Cf. Lev. 19:18. Possible possessive pronoun use of the article τῷ (DW1, 215-16), hence the AV, “*his neighbor*.” “*To one’s neighbor*.”

κακόν (G2556)—Subst. Adj. Masc. or Neut. Sing. Acc. Direct object of ἐργάζεται. “1. pert. to being socially or morally reprehensible, bad, evil... 2. pert. to being harmful or injurious, dangerous, pernicious... 3. Certain passages fall betw. 1 and 2; in them the harm is caused by evil intent, so that 1 and 2 are combined; *evil, harm, wrong...* Rom. 13:10” (BDAG, 501). “Harm.”

οὐκ (G3756)—Neg. ptcl. Modifying ἐργάζεται adverbially. “Not.”

ἐργάζεται (G2038)—Verb. Pres. Mid. Ind. Dep. 3rd. Sing. “Of things wrought, done, performed... Rom.13:10” (Z, 649). “Works.”

Diagram 2 Romans 13:10a

ἀγάπη	ἐργάζεται	κακόν
ἡ	οὐκ	
	πλησίον	
	τῷ	

Romans 13:10a:

AT Love does not work harm to one’s neighbor...

AV Love worketh no ill to his neighbour...

NKJV Love does no harm to a neighbor...

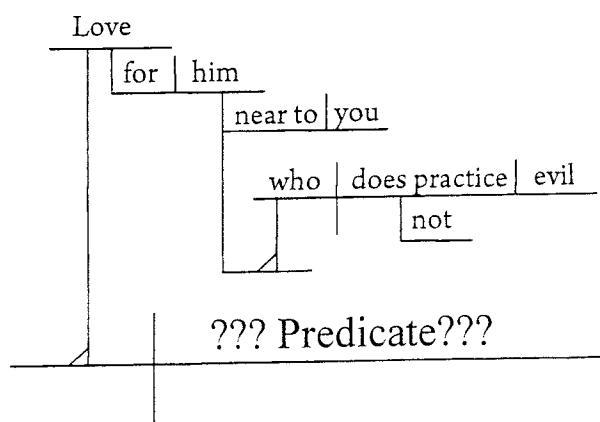
Geneva Love doeth not evil to his neighbor...

NASB Love does no wrong to a neighbor...

Though they reflect different styles, all of the translations above are correct. The AV translators rendered this clause in perfectly acceptable seventeenth century English idiom. Mr. Finck, however, has butchered it, making an independent clause into a subject clause with no predicate:

CNT Love for him near to you who does not practice evil...

Diagram 3 Visual representation of Finck's mistranslation of Romans 13:10



Those who wish to minimize Finck's mishandling of Scripture may say that this is insignificant, but I have included it in order to show that if Finck has trouble with such simple Greek, then he has no business translating anything more complex.

Hebrews 11:4

"One place where the KJV translators erred in Hebrews is at 11:4, where it states 'By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.' The 'God' in the Greek of this passage where it says 'God testifying of his gifts' is in the Genitive Case, and not the Nominative, and therefore it is not necessarily the subject of the sentence. Rather, since the word rendered *testifying* is a Participle form of the verb, and since in Greek Participles, while being verbs, also have Case, which in this instance is Genitive, the Genitive Participle verb and the Genitive noun rendered God must be understood as a unit. What this verse is really saying is that the fact that Abel was accredited came from Abel's having testified of Yahweh and not Yahweh's having testified of Abel. Here is a simple and straightforward rendering which is perfectly literal from the Greek: 'By faith Abel offered to Yahweh a better sacrifice than Cain, through which he was accredited to be righteous, having testified of Yahweh by his gifts, and being slain because of it [meaning the testimony] he still speaks'" (E2, 5).

The genitive participle μαρτυροῦντος (*testifying*) and the genitive noun θεοῦ (*God*) are indeed "a unit," as Mr. Finck calls them, but he misapprehends the nature of their relation. In fact, he misapprehends the very nature of participles, as I will prove in this and subsequent sections. Mr. Finck seems to

think that just because participles are imbedded with verbal aspect, then they are just another form of a finite verb. This is clear from statements in his writings (E1, 6, 14; E2, 3, 5, 7, 12).

Dana and Mantey discuss the nature of the participle:

“The participle, like the infinitive, is not a mood but a verbal substantive. But while the infinitive maintained itself as a noun, the participle became an adjective. It, therefore, developed inflectionally much more than the infinitive, and came to be declined as an ordinary adjective with variations in form for gender, number, and case. It took on the distinctions of voice and tense early in its history... The participle became an adjective at a very primitive stage in its development, and did not, as the infinitive, lose its inflectional form. It continued to be in form, as well as function, an adjective. The verbal characteristics of voice and tense and contextual relations, such as subject, object, etc. did not displace the adjectival elements, but were simply added to them” (DM, 220-21).

John G. Machen adds:

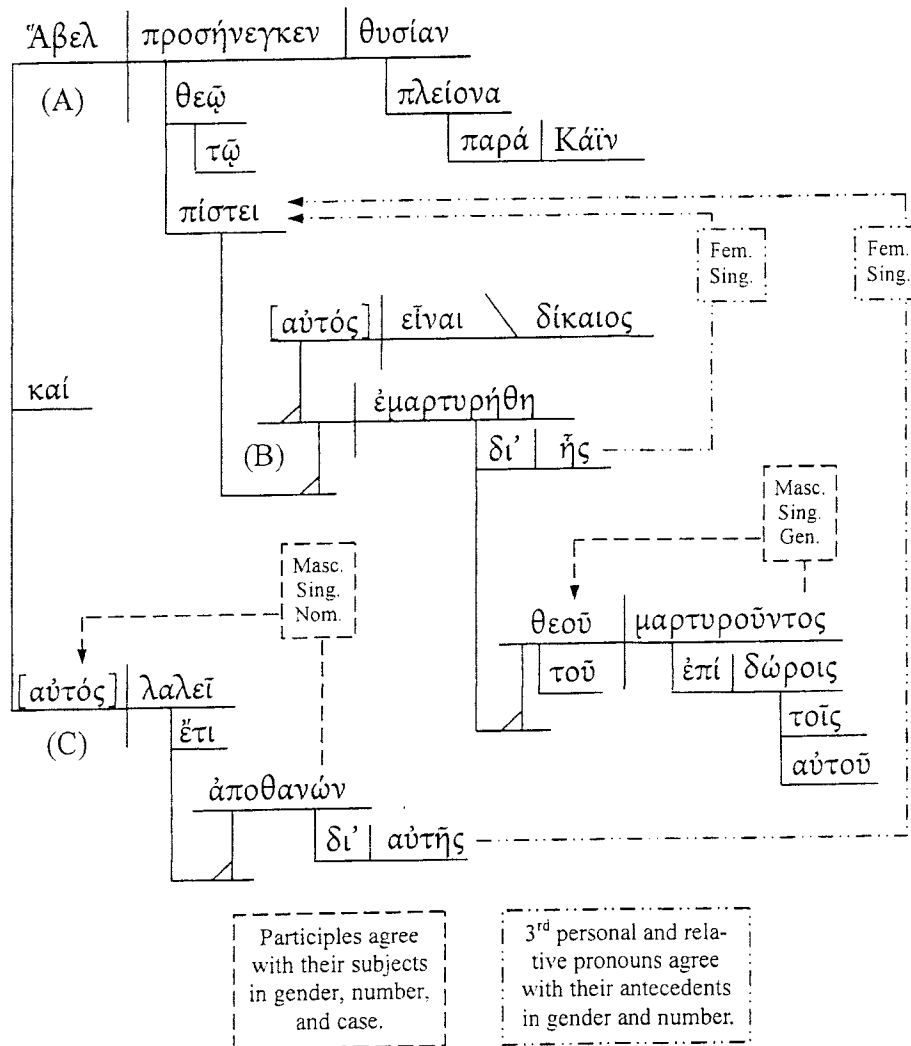
“The participles are verbal adjectives. Being adjectives, they have gender, number, and case; and like other adjectives they agree in gender, number, and case with the nouns that they modify. On the other hand, since they partake of the nature of verbs, (a) they have tense and voice, (b) they receive, like other parts of a verb, adverbial modifiers, and (c) if they be participles of a transitive verb they can take a direct object” (JM, 103-04).

Participles are not finite verbs, though at times they may function like verbs. They are adjectives that eventually acquired tense and voice. Hence, they are called “verbal adjectives,” which, like any adjectives, can be used attributively or substantively. Participles are also used adverbially, or “circumstantially,” to modify verbs, infinitives, or participles, showing the circumstances under which the leading verbal idea is taking place. The participle, being an adjective, agrees with its “subject” (agent) in gender, number, and case. μαρτυροῦντος is masculine, singular, and in the genitive case. Therefore, its “subject,” τοῦ θεοῦ, is also masculine, singular, and genitive. This is known as the “genitive absolute” construction (JM, 124-25; DM, 80; R, 512-14, 1131-32; DW1, 654-55; DW2, 284-85; EB, 174-75; PG, 1072-73), which functions much like the English nominative absolute. It signifies that the action of the participle is being performed by a different agent than that of the proper subject of the controlling verb, which verb in this case is ἐμαρτυρήθη.

Mr. Finck claims that “the ‘God’ in the Greek of this passage where it says ‘God testifying of his gifts’ is in the Genitive Case, and not the Nominative, and therefore it is not necessarily the subject of the sentence.” But what does Finck mean by “subject of the sentence”? There can be any number of subjects in any given sentence; what concerns us is the “subject” of the participial phrase. Referring to Diagram 4, notice that there is one subject for each one of the three finite verbs in Heb. 11:4. The subject of clause A is Ἀβελ (Abel). The subject of clause B is the infinitival phrase εἶναι δίκαιος (to be righteous), the implied subject of which is the 3rd personal pronoun αὐτός (he). The subject of clause C is the implied

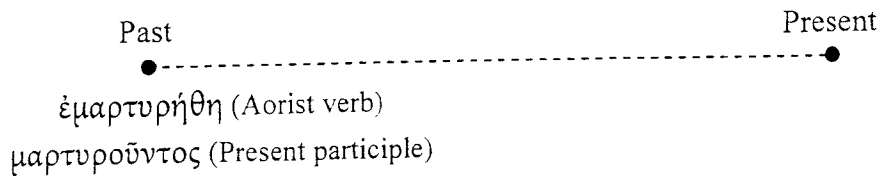
3rd personal pronoun αὐτός, and the antecedent of both of these implied pronouns is the subject of clause A, Ἄβελ. This is why τοῦ θεοῦ cannot be spoken of as a subject proper, but is referred to technically as the “agent,” signifying that the “subject” of the participle μαρτυροῦντος is different from that of the subject of its controlling verb ἐμαρτυρήθη. In clause C the participle ἀποθανών (having died), is masculine, singular, and in the nominative case, agreeing with its subject, the implied αὐτός, in gender, number, and case.

Diagram 4 Hebrews 11:4



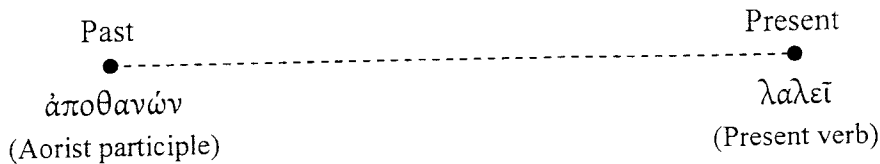
Mr. Finck also errs concerning the tense of the participle. The temporal aspect of the participle is relative to the tense of the leading verb (JM, 105-06; DM, 229-30; DW1, 623-27; DW2, 272-73; EB, 54; PG, 1136). In clause B, God is testifying presently at the time of witnessing, both of which took place at some point in the past.

Diagram 5 Temporal relation between the
aorist verb and present participle



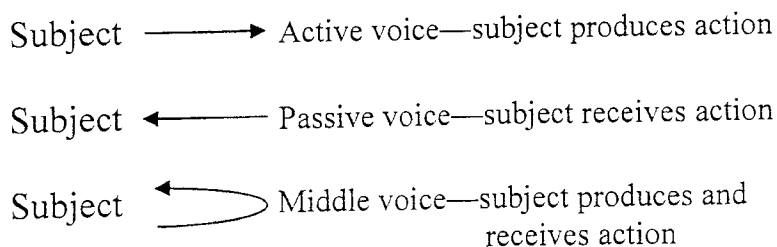
This is why participles can be and often are translated by temporal clauses such as, “While God testified... he [Abel] was witnessed...” But this translation seems cumbersome here. The temporal aspect is still preserved by “God testifying... he [Abel] was witnessed...” Mr. Finck’s rendering of μαρτυροῦντος as “having testified,” destroys the temporal significance of the present participle.

Diagram 6 Temporal relation between the
present verb and aorist participle



Finck also mistranslates the participle ἀποθανών in clause C. Though it is properly a concessive participle (PG, 886), “With a present tense main verb, the aorist is usually antecedent in time” (DW1, 625). This means that the temporal aspect is still embedded in a participle expressing concession. Therefore, the thought that is being expressed here is that Abel died prior to the speaking that is presently taking place. “After he [Abel] died... he is still speaking.” The temporal aspect is preserved by, “Having died... he still speaks.” However, Mr. Finck’s rendering, “being slain,” not only destroys the temporal relation between the present verb and aorist participle but mistranslates the active voice of the participle, making the subject (he/Abel) a passive recipient of the verbal action. Though we know that, historically, Abel was the passive subject of murder, the Greek participle in clause B expresses the active action of the subject dying.

Diagram 7 The voices of the Greek verb



There is absolutely no possible way that the participial phrase of clause B can mean that Abel “testified of Yahweh by his gifts.” What else can “testified of Yahweh” mean except “testified *about* Yahweh” or “*concerning* Yahweh”? A simple genitive such as τοῦ θεοῦ is not used to express this type of relation between a subject/agent and an indirect object. Had the author of Hebrews wanted to express reference, περί with the genitive would serve this purpose, given the fact that he used ἐπί for the same reason in the same clause. The “of,” signifying source, possession, material, or content in the genitive (E2, 4) is not the “of” that Finck uses in “testified of [i.e., about, concerning] Yahweh.”

In clause B, Mr. Finck translates the preposition ἐπί as “by,” though most Biblical Greek scholars agree that ἐπί expresses neither means nor agency (DM, 114; DW1, 376; Z, 619-20; BDAG, 363-67; contra PG, 1098). Finck hit the nail on the head when he said, “One error necessitates the creation of another” (E2, 10). His mistranslation of ἐπί is most likely a direct result of his mistranslation of the genitive absolute. Had he translated ἐπί correctly with the mistranslated genitive absolute, it would read, “Having testified of Yahweh of his gifts.” This must furrow the brow of any reader.

Mr. Finck identifies the antecedent of αὐτῆς (it), the 3rd personal pronoun used in clause C, as the supposed testimony of Abel: “Being slain because of it [meaning the testimony]...” Machen tells us, “A pronoun agrees with its antecedent in gender and number” (JM, 47). Given the context of the apostle’s discourse—justification by faith—the antecedent of αὐτῆς is clearly the indirect object of clause A, πίστει (faith), with which it and the relative pronoun ἥς in clause B agree in gender and number. To assert that its antecedent is “Abel’s testimony” is pure invention, especially given the fact that the one testifying is God, not Abel. Abel obtained witness by his *faith* (cf. v.2), and he died because of that faith (cf. v. 13).

Finck claims, “What this verse is really saying is that the fact that Abel was accredited came from Abel’s having testified of Yahweh and not Yahweh’s having testified of Abel.” He makes Heb. 11:4 say that man is righteous because of what he does for God, rather than what God does for him. If Abel was “accredited” to be righteous because of his own “act of testifying,” then that means that man is justified by his own merits rather than the merits of Jesus Christ. God forbid! Taken to its logical conclusion, this would destroy the necessity of Christ’s redemptive work. Now the reader should begin to understand why only those who are trained in Biblical language should attempt Biblical translation. NT translation is extremely delicate work reserved for those who have the proper tools and expertise. Rendering one faulty verse, as Finck has done with Heb. 11:4, can start to unravel the fabric of Christian doctrine that God has finely woven into the Scriptures.

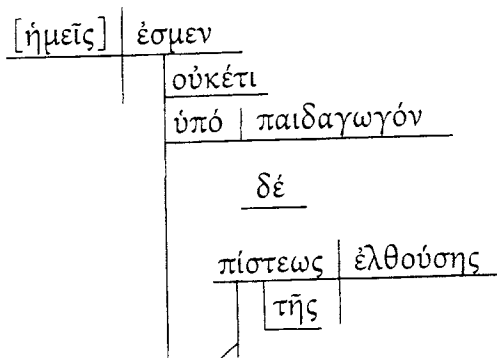
So we see that Mr. Finck’s translation of Heb. 11:4 is not a “simple and straightforward rendering which is perfectly literal.” At the very least, it destroys the temporal significance of both participles — mistranslating the genitive absolute of one and the active voice of the other—misidentifies the antecedent of a pronoun, and mistranslates a preposition. If the reader studies to investigate further, he will find that these mistakes pervade the CNT entirely.

The reader may also be interested in Finck's translation of Gal. 3:25:

"But the faith having come, no longer are we under a tutor" (CNT).

ἐλθούσης δὲ τῆς πίστεως οὐκέτι ὑπὸ παιδαγωγὸν ἔσμεν

Diagram 8 Galatians 3:25



One would suppose that if Finck does not recognize the genitive absolute, then, applying the translation principles he laid out for Heb. 11:4, he would mistranslate it in nearly the same way every time he encountered it. But he translated the genitive absolute correctly in Gal. 3:25. Question: Did Finck intentionally mistranslate Heb. 11:4 in order to support his man-centered theology, or is he just making this stuff up as he goes along?

Let us, fellow Greek student, examine the Greek of Heb. 11:4 for ourselves:

πίστει (n.)f.s.(D.) (by) faith	πλείονα (adj.)f.s.(A.) greater	θυσίαν (n.)f.s.(A.) (a) sacrifice	Ἀβελ (n.)m.(N.) Abel	παρὰ (pr.)w/(A.) than	Καὶν (n.)m.(A.) Cain	προσήνεγκεν (v.) ¹ Aor.A.I.3 rd .s. offered	τῷ θεῷ, (n.)m.s.(D.) (to)the God
δι' (pr.)w/(G.) through	ἧς (rpn.)f.s.(G.) which	ἐμαρτυρήθη (v.) ¹ Aor.P.I.3 rd .s. was witnessed	εἶναι Pr.(inf.) to be	δίκαιος, (adj.)m.s.(N.) righteous	μαρτυροῦντος Pr.A.Pt.m.s.(G.) (G.) testifying	ἐπὶ (pr.)w/(D.) of	
τοῖς δώροις (n.)n.p.(D.) the gifts	αὐτοῦ (pp.)3 rd .m.s.(G.) (of) him	τοῦ θεοῦ, (n.)m.s.(G.) the God	καὶ (c.) and	δι' (pr.)w/(G.) through	αὐτῆς (pp.)3 rd .f.s.(G.) it	ἀποθανών ² Aor.A.Pt.m.s.(N.) having died	
ἔτι (adv.) still	λαλεῖ (v.)Pr.A.I.3 rd .s. (he) speaks						

πίστει (G4102)—Noun. Fem. Sing. Dat. Dative of means. Indirect object of προσήνεγκεν. "By faith."

πλείονα (G4199)—Adj. Fem. Sing. Acc. Comparative adjective modifying θυσίαν attributively. “Comparative of *polús* (4183), many, much... Figuratively of worth, importance, dignity, meaning more, greater, higher...” (Z, 1168). Many versions translate πλείονα as “better.” However, “better” is the customary translation of κρείσσων (G2909), the comparative of ἀγαθός (G18), which has the nuance of something that is virtuous and good in itself. I prefer not to term Abel’s sacrifice “better” because it can imply that Cain’s was “good” or virtuous in itself. “Greater.”

θυσίαν (G2378)—Noun. Fem. Sing. Acc. Direct object of προσήνεγκεν. Indef. use. “A sacrifice.”

Ἀβελ (G6)—Proper noun. Masc. Nom. Subject of προσήνεγκεν. “Abel.”

παρά (G3844)—Prep. w/Acc., Κάιν. Modifying πλείονα adverbially. “In comparisons its sense is best translated by *than*” (DM, 108). “Than.”

Κάιν (G2535)—Proper noun. Masc. Acc. Object of παρά. “Cain.”

προσήνεγκεν (G4374)—Verb. ¹Aor. Act. Ind. 3rd. Sing. “To bear or bring to a place or person... Of things offered to God, oblations, sacrifice...” (Z, 1238). “Offered.”

τῷ θεῷ (G2316)—Noun. Masc. Sing. Dat. Indirect object of προσήνεγκεν. “To God.”

δι’ (G1233)—Prep. w/Gen., ἧς. Elided form of διὰ. Modifying ἐμαρτυρήθη adverbially. “Through.”

ἧς (G3739)—Rel. Pron. Fem. Sing. Gen. Object of δι’. Referring to antecedent, πίστει. Makes clause B a relative clause modifying πίστει attributively. “Which.”

ἐμαρτυρήθη (G3140)—Verb. ¹Aor. Pass. Ind. 3rd. Sing. Verb of relative clause, B. “Was witnessed.”

εἶναι (G1511)—Pres. Inf. The infinitival phrase εἶναι δίκαιος is the subject of ἐμαρτυρήθη, and it is possible that it is being used impersonally. More likely, the pronoun αὐτός (he, referring to Abel) is implied. “To be.”

δίκαιος (G1342)—Adj. Masc. Sing. Nom. Predicate adjective of εἶναι. “Righteous.”

μαρτυροῦντος (G3140)—Pres. Act. Part. Masc. Sing. Gen. Genitive absolute participle of contemporaneous action with ἐμαρτυρήθη (PG, 886), modifying it adverbially. “Testifying.”

ἐπὶ (G1909)—Prep. w/Dat., τοῖς δώροις. Modifying μαρτυροῦντος adverbially. “Of discourse on, about, concerning... Heb. 11:4...” (Z, 620). “Of.”

τοῖς δώροις (G1435)—Noun. Neut. Plur. Object of ἐπὶ. “Gifts.”

αὐτοῦ (G846)—3rd personal pron. Masc. Sing. Gen. Possessive pronoun modifying δώροις. “His.”

τοῦ θεοῦ (G2316)—Noun. Masc. Sing. Gen. Agent of genitive absolute participle μαρτυροῦντος. “God.”

καί (G2532)—Coordinating conj. Joins two independent clauses, A and C. “And.”

δι’ (G1233)—Prep. w/Gen., αὐτῆς. Modifying ἀποθανών adverbially. “Because of.”

αὐτῆς (G846)—3rd personal pron. Fem. Sing. Gen. Object of δι’. Referring to antecedent, πίστει. “It.”

ἀποθανών (G599)—²Aor. Act. Part. Masc. Sing. Nom. Concessive participle. “Literally, to die off, but used with the simple meaning of to die...” (Z, 224). “*Although he died.*”

ἔτι (G2089)—Adv. Modifying λαλεῖ. “Still.”

λαλεῖ (G2980)—Verb. Pres. Act. Ind. 3rd. Sing. “... Of one dead who speaks or exhorts by his example (Heb 11:4)” (Z, 907). “*He speaks.*”

Hebrews 11:4:

AT	By faith Abel offered to God a greater sacrifice than Cain, through which he was witnessed to be righteous, God testifying of his gifts; and although he died because of it, he still speaks.
AV	By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.
NKJV	By faith Abel offered to God a more excellent sacrifice than Cain, through which he obtained witness that he was righteous, God testifying of his gifts; and through it he being dead still speaks.
Geneva	By faith Abel offered unto God a greater sacrifice than Cain, by the which he obtained witness that he was righteous, God testifying of his gifts: by the which <i>faith</i> also he being dead, yet speaketh.
NASB	By faith Abel offered to God a better sacrifice than Cain, through which he obtained the testimony that he was righteous, God testifying about his gifts, and through faith, though he is dead, he still speaks.

Because these translators all rendered the Greek into appropriate English idiom, all of the above translations fundamentally say the same thing. Vocabulary aside, the radical difference in grammar between the CNT and these verses is a red flag to the reader and should immediately alert him that the Greek may not be rendered faithfully.

CNT By faith Abel offered to Yahweh a better sacrifice than Cain, through which he was accredited to be righteous, having testified of Yahweh by his gifts, and being slain because of it he still speaks.

2 Corinthians 10:2

“2 Corinthians 10:2 from the KJV reads in part ‘But I beseech *you*, that I may not be bold when I am present with that confidence ...’. The Greek phrase is δέομαι δὲ τὸ μὴ παρὼν θαρρῆσαι τῇ πεποιήσει. The A.V. rendering of 10:2 strips the word παρὼν of the negative particle μὴ which belongs to it, (μὴ παρὼν meaning ‘not being present’), and it applies the negative instead to the verb which follows, θαρρῆσαι: this is a peculiar reading which was apparently necessitated by their also having misread the verb. In any event, it is blatantly wrong.

“*θαρρῆσαι*, from *θαρσέω* (2293, ‘to be bold’ here) is read in the KJV in the 1st person. Another verb in this verse, *τολμῆσαι*, from *τολμάω* (5111, ‘to dare’ here) is read by the KJV as an Infinitive. The *-σαι* suffix that both of these verbs carry is found in the 2nd person Medium or Passive voices, or in the Infinitive, but never in the 1st person. This form is found again at 13:7, *ποιῆσαι*, which is correctly rendered in the A.V. in the 2nd person, ‘you should do’, being in the Subjunctive mood. Here in the CNT I have read both *τολμῆσαι* and *ποιῆσαι* in the 2nd person, as they should be, and the context shall speak for itself. I will quote: ‘but I want, not being present, that you **would be bold** with the confidence with which I reckon **you should be daring** towards certain others who are reckoning us as walking in accordance with the flesh.’ (2 Cor. 10:2, CNT). So the A.V. here bears two significant grammatical errors” (E1, 11).

Mr. Finck writes that *θαρρῆσαι* is the “2nd person subjunctive” of *θαρσέω* (2293), though he does not tell us the tense or number, and only hints that the voice is in either the “medium or passive.” He compares *θαρρῆσαι* and *τολμῆσαι* to *ποιῆσαι* in 2 Cor. 13:7, which he claims is also in the subjunctive mood. The following are the entries for these words in Perschbacher’s analytical lexicon:

ποιῆσαι—Aorist Active Infinitive of *ποιέω* (G4160; PL, 336)
τολμῆσαι—Aorist Active Infinitive of *τολμάω* (G5111; PL, 410)
θαρρῆσαι—Aorist Active Infinitive of *θαρρέω* (G2292; PL, 199)

Mr. Finck claims that *θαρρῆσαι*, the infinitive of *θαρρέω* (G2292), is a subjunctive form of a completely different verb, *θαρσέω* (G2293). When we attempt to find a subjunctive use of *θαρσέω* (G2293), we instead find another astonishing error on Finck’s part. Dr. Zodhiates tells us that in the NT, *θαρσέω* (G2293) is used *only in the imperative mood* (Z, 718)! Dr. Taylor also attests that in the LXX, *θαρσέω*

(G2293) is used “always” in the imperative mood (T, 272). So even if θαρρῆσαι were a form of θαρσέω—which it is not—there is no possible way that it could be read as a subjunctive because the subjunctive of θαρσέω appears nowhere in either the NT or LXX.

The reader may consult the paradigm section in any Biblical Greek grammar to find that in the -ω conjugation of the Greek verb, the subjunctive mood nowhere has a “-σαι suffix” as Mr. Finck alleges.

Finck, as he does with the participle, makes much ado of the infinitive being a “verb” and having either a 1st or 2nd person. This only shows that he has absolutely no idea what a Greek infinitive is or how it functions grammatically. Dr. Wallace gives a concise definition of the infinitive:

“The infinitive is an *indeclinable verbal* noun. As such it participates in some of the features of the verb and some of the noun.

“*Like a verb*, the infinitive has tense and voice, but not person or mood. It can take an object and be modified by adverbs. Its number is always singular. ...

“*Like a noun*, the infinitive can have many of the case functions that an ordinary noun can have (e.g., subject, object, apposition). It can function as the object of a preposition, be anarthrous and articular, and be modified by an adjective” (DW1, 588).

Various relations of the infinitive to the verb are represented in diagrams 9 and 10:

Diagram 9 Infinitive as subject and predicate nominative

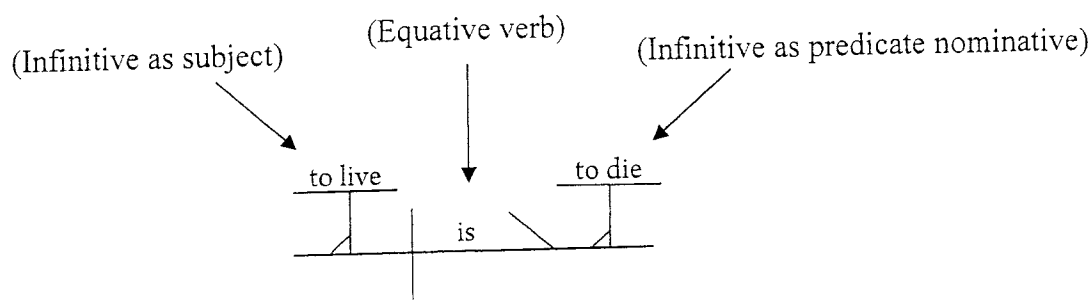
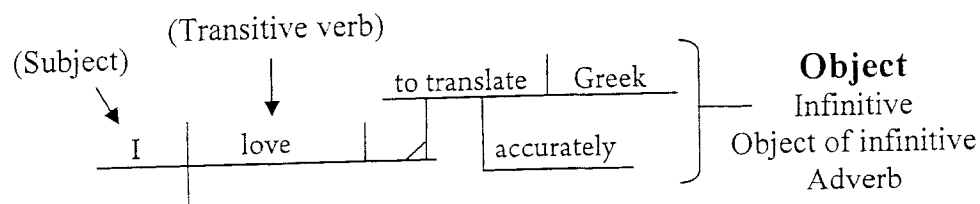


Diagram 10 Infinitive as direct object of transitive verb



In Diagram 10, the entire infinitival phrase, “to translate Greek accurately,” is acting as the object of the verb “love.” This perfectly represents the infinitive’s *verbal* characteristics—contextual relations of object and adverb—and its *noun* characteristics—the infinitive itself being the subject of a transitive verb. There is no need to repeat the subject with the infinitive here because the context obviously shows that the subject is the same as the person speaking. The infinitive as object is especially important to our discussion of the infinitives in 2 Cor. 10:2.

Surveying Mr. Finck’s writings, it is clear that, to him, infinitives are finite verbs and carry with them all the characteristics of finite verbs, such as number, mood, subjects in the nominative case, etc. (E1, 11, 15; E2, 10; TJ, ¶9). So we should not be surprised that he does not recognize the syntactical function of the infinitives in 2 Cor. 10:2, which is the “infinitive of indirect discourse” (JM, 139-40; DW1, 603-05; DM, 298; R, 1036-40, 1082-85; EB, 154-55; JG, 58; PG, 1132).

Zodhiates confirms that the verb δέομαι may be “followed by the acc. of thing or inf. for acc.,” citing this very verse (Z, 405). Perschbacher verifies that in 2 Cor. 10:2, θαρρῆσαι and τολμῆσαι are infinitives of indirect discourse (PG, 692), which, with all of their modifiers, function as direct objects of the finite verbs δέομαι and λογίζομαι, respectively.

The infinitive of indirect discourse may be viewed in this case as a device used to economize and avoid the redundancy of using a finite verb with its imbedded subject, as discussed above. “I” (Paul) is the subject of the leading verb δέομαι, so the writer had no need to repeat the subject in the indirect discourse, the subject of θαρρῆσαι being the same subject as that of δέομαι.

Mr. Finck says that the negative particle μή belongs to the participle παρών. This is incorrect. The neuter article τό goes with θαρρῆσαι, making it an articular infinitive. The negative particle μή directly after the article here negates the entire idea that is expressed by the infinitive. In this case, μή is not modifying παρών by itself, but is negating the content of the indirect discourse. It is the idea of θαρρῆσαι, with all of its modifiers, including the adverbial participle παρών, which is being negated. A similar construction appears in 2 Cor. 2:1—τὸ μή πάλιν ἐν λύπῃ πρὸς ὑμᾶς ἐλθεῖν. μή directly follows the neuter article τό and is separated from its infinitive ἐλθεῖν by an adverb and two prepositional phrases. The negative particle is negating the action of the infinitive, which in turn negates its adverbial modifiers. This is exactly how μή is functioning in 2 Cor. 10:2, and Finck attests to this by his translation of 2 Cor. 2:1.

“Towards certain others” is a misrendering of the prepositional phrase ἐπὶ τινάς. Where Finck finds the plural substantive adjective “others,” I do not know, for it is not in the Greek, actually or implied. When used with an accusative object, ἐπὶ does signify motion toward, but the force of the preposition here is “against.” Danker calls this the “marker of hostile opposition” (BDAG, 366). Zodhiates explains:

“ἐπὶ... With the acc.: ... Where the motion of direction expressed by ἐπὶ, upon, implies an affection of the mind ... against as disfavor upon or against ... in a hostile sense ... 2 Cor. 10:2 ...” (Z, 620-21).

Finck's "literal" translation—falsely so called—*entirely destroys the literal sense* of the original. It also does great violence to the context of the passage. In v.1, Paul tells the Corinthians that he is meek when face-to-face with them but (supposedly) bold while away. Then in v.2, he asks that when he is present, he need not be bold the way he will be in the presence of those who question the integrity of his ministry. Every Church Father, Protestant Reformer, commentator, expositor, and Greek scholar in the history of the Christian Church stands united against Finck's interpretation of this text. I would add that this is for the simple reason that the Greek does not state what he says it does.

Now, in order to get the full sense of the passage, let us examine the entire verse:

δέομαι (v.)Pr.M.I.1 st .s. (I) implore	δέ, (c.) but	τὸ (art.)n.s.(A.) —	μὴ neg.ptcl. not	παρὼν Pr.A.Pt.m.s.(N.) being present	θαρρῆσαι 1Aor.A.Inf. to be bold	τῇ πεποιήσει (n.)f.s.(D.) (with)the confidence	ἣ (rpn.)f.s.(D.) (with) which
λογίζομαι (v.)Pr.M.I.1 st .s. (I) propose	τολμῆσαι 1Aor.A.Inf. to be courageous	ἐπὶ (pr.)w/(A.) against	τινας indfp.m.p.(A.) any	τοὺς λογιζομένους Pr.M.Pt.m.p.(A.) considering	ἡμᾶς (pp.)1 st .p.(A.) us	ὥς (c.) as if	
κατὰ (pr.)w/(A.) according to	σάρκα (n.)f.s.(A.) flesh	περιπατοῦντας. Pr.A.Pt.m.p.(A.) walking					

δέομαι (G1189)—Pres. Mid. Ind. 1st. Sing. Dep. Implied subject, ἐγώ (I), referring to Paul. "Perhaps more correctly to be regarded as in the mid. voice, meaning to lack for oneself, to need. Hence in the NT to make one's need known, to beseech, ask" (Z, 405). To translate in the mid. voice here seems redundant. Supply "you" for clarity, as an implied double accusative, which actual construction is common with verbs of asking (DW1, 182; cf. Mt. 21:24). "I implore *you*."

δέ (G1161)—Post positive ptcl. Used as continuative conj. "But."

τό (G3588)—Neut. art. w/inf. θαρρῆσαι. Not translated.

μὴ (G3361)—Neg. ptcl. modifying θαρρῆσαι adverbially. "Not."

παρὼν (G3918)—Pres. Act. Part. Masc. Sing. Nom. Participle of contemporaneous action, modifying θαρρῆσαι adverbially. Agrees with its logical subject in gender (Παῦλος, masc.) and its grammatical subject (the implied pron. ἐγώ), in number and case. "Being present."

θαρρῆσαι (G2292)—1Aor. Act. Inf. Articular infinitive of indirect discourse. Object of δέομαι. Subject implied from context: δέομαι, παρὼν, and λογίζομαι. Supply (1) 1st personal pron. "I," (2) rel. pron. "that" to introduce indirect discourse, (3) "need" (see note above at δέομαι). With μὴ παρὼν, "That being present I need not be bold."

τῇ πεποιήσει (G4006)—Fem. Sing. Dat. Instrumental dative. Possible kataphoric use of the art. “*With that confidence.*”

ἣ (G3739)—Rel. Pron. Fem. Sing. Dat. Instrumental dative. Indirect object of λογίζομαι, making it the verb of a relative clause modifying πεποιήσει attributively. “*With which.*”

λογίζομαι (G3049)—Pres. Mid. Ind. 1st. Sing. Dep. Verb of relative clause. Implied subject, ἐγώ (I, Paul). “...To give careful thought to a matter,... think (about), consider...—Have in mind, propose, purpose... 2 Cor 10:2a...” (BDAG, 597-98). “*I propose.*”

τολμήσαι (G5111)—1st Aor. Act. Inf. of indirect discourse. Object of λογίζομαι. “*To be courageous.*”

ἐπί (G1909)—Prep. w/Acc., τινάς. Modifying τολμήσαι adverbially. “*Against.*”

τινάς (G5100)—Indef. Pron. Masc. Plur. Acc. Object of ἐπί. “*Some.*”

τοὺς λογιζομένους (G3049)—Pres. Mid. Part. Masc. Plur. Acc. Dep. Adjectival participle. Agrees with its substantive, τινάς, in gender, number, and case. Supply relative pronoun “*who*” to signify that the participle is modifying τινάς. “*Who consider.*”

ἡμᾶς (G1473)—1st. Pers. Pron. Plur. Acc. Object of λογιζομένους. “*Us.*”

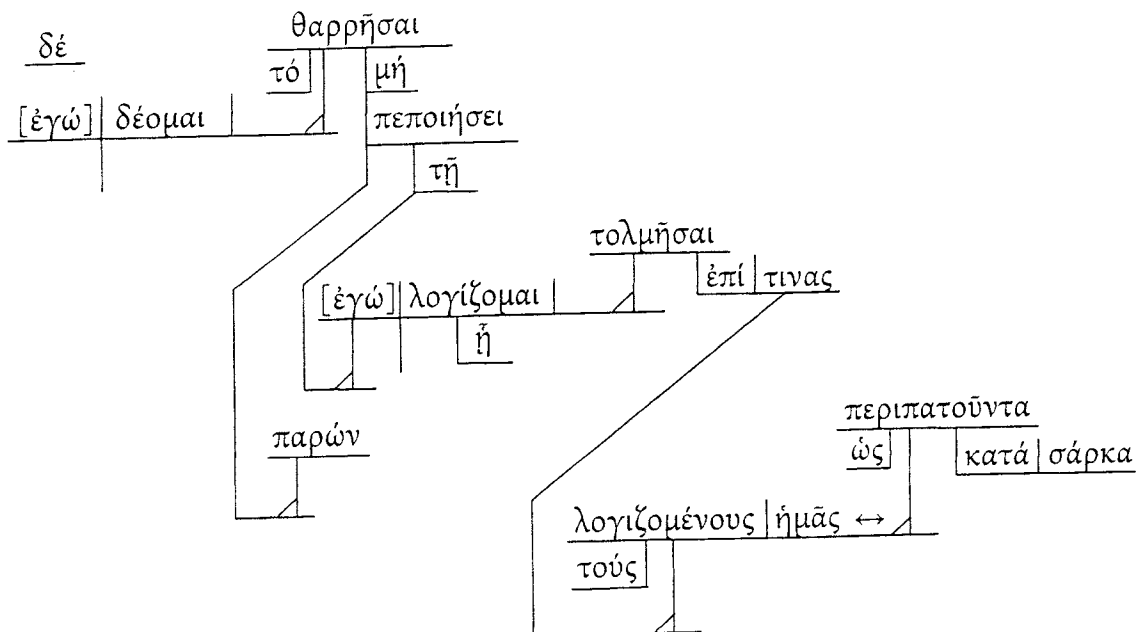
ὥς (G5613)—Used as a comparative conj. introducing participial phrase. “*Before a part. referring to a preceding noun and expressing a quality or circumstance belonging to that noun, either real or supposed, meaning as, as if, as though*” (Z, 1501). Of course, Paul does not walk according to the flesh, so the quality belonging to ἡμᾶς (us) is supposed. Hence, “*As if.*”

κατά (G2596)—Prep. w/Acc., σάρκα. Modifying περιπατοῦντας adverbially. “*According to.*”

σάρκα (G4561)—Fem. Sing. Acc. Object of κατά. “*Flesh.*”

περιπατοῦντας (G4043)—Pres. Act. Part. Masc. Plur. Acc. Substantive use. Object of λογιζομένους, in object complement construction. Pres. tense, denoting continuous action. With ὥς, the entire phrase reads, “*As if we were walking according to the flesh.*” “*Were walking*” effecting subjunctive nuance rather than imperfect tense.

Diagram 11 2 Corinthians 10:2



This is as strictly literal as the verse can be rendered without destroying its meaning:

“But I ask, being present, not to be bold with the confidence with which I consider to be courageous against some, which consider us as those walking according to flesh.”

But what purpose does such a stiff and literal translation serve except to confuse the reader, and thereby encourage a false interpretation? So much more of the *Greek text* do we actually see in the following translations of 2 Corinthians 10:2:

AT But I implore you, that while I am present I need not be bold with that confidence with which I propose to be courageous against some, which consider us as if we were walking according to the flesh.

AV But I beseech *you*, that I may not be bold when I am present with that confidence, where-
with I think to be bold against some, which think of us as if we walked according to the
flesh.

NKJV But I beg you that when I am present I may not be bold with that confidence by which I intend to be bold against some, who think of us as if we walked according to the flesh.

Geneva And this I require you, that I need not be bold when I am present, with that same confidence, wherewith I think to be bold against some, which esteem us as though we walked according to the flesh.

NASB I ask that when I am present I *need* not be bold with the confidence with which I propose to be courageous against some, who regard us as if we walked according to the flesh.

And so little of the Greek text do we find in the CNT:

CNT But I want, not being present, that you would be bold with that confidence with which I reckon you should be daring towards certain others who are reckoning us as walking in accordance with the flesh.

Reviewing this section, we see that, because Finck does not understand how infinitives function in Greek grammar and syntax, all of the supposed “peculiar readings,” “misreadings,” and “significant grammatical errors” he attributes to the AV translators only exist in his own mind. As a general rule, we can say that when Finck finds a “grammatical error” in the KJV, it is because he has made three or more of his own.

Romans 15:16

“Romans 15:16: ἵνα γένηται ἡ προσφορά τῶν ἐθνῶν εὐπρόσδεκτος is the Greek phrase which the A.V. renders ‘that the offering up of the nations might be acceptable’, which agrees not at all with the context of Paul’s statements. Paul is discussing his mission, in 15:15, ‘performing the service of the good message’, and it is clear here and throughout Paul’s writing that his mission is to bring that message to the Nations. A προσφορά is literally ‘a bringing to’ (L&S). Paul clearly means his own ‘bringing to’ of the gospel. While εὐπρόσδεκτος being of the same case and number modifies προσφορά, ‘an acceptable presentation’, it is the acceptance—not the offering—that is ‘of’ or ‘from’ or even ‘by’ the Nations (τῶν ἐθνῶν, Genitive plural form of 1484, with the Article). I ascertain that this is why, where an adjective usually accompanies the noun it modifies, here it follows τῶν ἐθνῶν, so ‘that it be a presentation acceptable of [or “by”] the Nations.’ If the case and number matched that of ἔθνος, one would read ‘an offering of the acceptable nations’! Yet what do the nations have to offer, when indeed Christ Himself was an offering on our behalf? An exactly similar grammatical construction appears at Luke 4:19, where the Greek phrase κηρύξαι ἐνιαυτὸν κυρίου δεκτὸν is properly translated in the A.V. ‘To preach the acceptable year of the Lord’. If the A.V. followed the pattern in Luke 4:19 that they used here, then that verse would read ‘to preach that the year of the Lord is acceptable’! That alone demonstrates the error that the A.V. makes here in Romans 15” (E1, 4-5).

To begin, a preliminary definition is necessary:

“Predicate nominative... A substantive in the nominative case that is joined to a subject by an equative verb (εἰμί or γίνομαι) and refers to the same person or thing as the subject. See John 1:1; 4:24” (PD, 100).

The most common equative verbs are εἰμί ([I]am) and γίνομαι ([I]become). With certain exceptions, these equative verbs take predicate nominatives to complete their meanings. For instance, if I say, “The Word became,” you would naturally wonder *what* exactly it is that the Word became. Another substan-

Diagram 12 The predicate nominative

Word	became	flesh
the		

ἵνα	γένηται	ἡ προσφορὰ	τῶν ἐθνῶν	εὐπρόσδεκτος
(c.)	² Aor.Inf.	(n.)f.s.(N.)	(n.)n.p.(G.)	(adj.)f.s.(N.)
so that	(may) be/become	the offering	(of) the Nations	acceptable

In translating this infinitival phrase as “That it be a presentation acceptable of [or ‘by’] the Nations,” Finck adds the pronoun “it,” which forces him to make “presentation” the predicate nominative of “be,” and “acceptable” a clipped relative clause attributively modifying “presentation.” What else can “a presentation acceptable” mean except “a presentation *that is acceptable*”? The discerning reader understands that in translating it thus, Finck has not rendered εὐπρόσδεκτος as an attributive adjective, but as the predicate nominative of a non-existent relative clause. See Diagram 13 for a visual representation of Finck’s mangled translation.

Diagram 13 William Finck's mistranslation of Rom. 15:16b

in order that

(it) | be \ presentation

(a)

[that] | [is] \ acceptable

How is this prepositional phrase functioning in your translation, Mr. Finck?

(of)	Nations
	the

Concerning the genitive ἐθνῶν—the AV renders ἡ προσφορὰ τῶν ἐθνῶν as “The offering up of the Gentiles,” which Finck understands as the possessive genitive—that is, he thinks the AV translators mean that the “offering up” belongs to or is possessed by the Gentiles (Nations). This is not the meaning at all. The semantic category of ἐθνῶν here is the “genitive of apposition” (DM, 79; DW1, 95-100; DW2, 52-53; PG, 1072; R, 498-99; JG, 29), meaning that the “offering up” is the “Nations” (Finck employed a similar English idiom in the paragraph quoted above, “‘bringing to’ of the gospel”—the “bringing to” that he speaks of is the gospel.).

Compare Rom. 15:16b with Rom. 12:1. If the reasonable service of every Christian is to be a living sacrifice (i.e., an offering to God), holy and acceptable, then how much more reasonable is the Apostle’s service to offer the Nations as a living sacrifice, holy and acceptable to God? What Paul is saying is that the desired result (ἵνα— result here, not purpose as Finck translates it) of his ministerial office is that his offering (ἡ προσφορὰ), which is the Nations (τῶν ἐθνῶν), may be or become (γένηται) acceptable (εὐπρόσδεκτος) to God, because that offering is sanctified (ἡγιασμένη—causal participle) by the agency of the Holy Spirit (ἐν πνεύματι ἁγίῳ). What William Finck has done with his translation and exegesis is replaced Paul’s concern that God be pleased and the Nations be holy and acceptable to Him, with concern that the Nations will be pleased with an acceptable Gospel. By now, the reader should see a pattern in Finck’s mistranslations that reflects his misconception of the Gospel as a whole: Finck’s Christianity is anthropocentric—at every opportunity, he takes the glory from God and gives it to man.

If Finck does not understand how the predicate nominative functions in Rom. 15:16, then how are we to believe that he is capable of properly translating predicate nominatives in other verses? John 1:1 and 14 contain predicate nominatives that are essential to maintaining the Deity of Christ: “The Word was God...and the Word became flesh.” It must horrify any Christian to think that Finck translated these verses without mastering their fundamental grammatical elements. Mr. Finck, will you please illuminate us with the details of how you arrived at your translation of John 1:1 and give us a theological exposition of the grammar and syntax of that verse?

There are so many things wrong with Mr. Finck’s translation of Rom. 15:16 that I fear I may try the reader’s patience by continuing to multiply his errors. However, one more topic must be addressed. Finck claims that the infinitival phrase of Rom. 15:16 is an “exactly similar grammatical construction” as the one in Luke 4:19. That this is patently false is clear from the evidence presented in Chart 1 and Diagram 14.

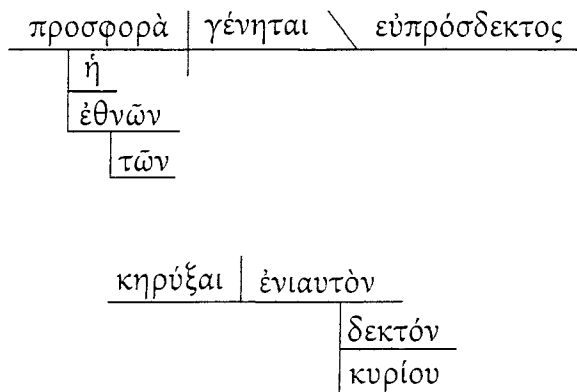
Luke 4:19:

κηρύξαι	ἐνιαυτὸν	κυρίου	δεκτόν
¹ Aor.A.Inf	(n.)m.s.(A.)	(n.)m.s.(G.)	(adj.)m.s.(A.)
to preach	year	(of) Master	acceptable

Chart 1 The dissimilarity in construction between
Romans 15:16 and Luke 4:19

Romans 15:16			
γένηται	ἡ προσφορά	τῶν ἐθνῶν	εὐπρόσδεκτος
Infinitive of (1) <u>equative</u> verb expressing result	(2) <u>Articular</u> (3) <u>nominative</u> (4) as <u>subject</u> of (5) <u>equative</u> verb	(6) <u>Articular</u> appositive genitive modifying (7) <u>subject</u>	(8) <u>Substantive</u> adjective (9) as <u>predicate</u> <u>nominative</u> of equative verb
“[These are] exactly similar grammatical construction[s]”—William Finck			
Infinitive of (1) <u>transitive</u> verb expressing purpose	(2) <u>Anarthrous</u> (3) <u>accusative</u> (4) as <u>object</u> of (5) <u>transitive</u> verb	(6) <u>Anarthrous</u> descriptive genitive modifying (7) <u>object</u>	(8) <u>Attributive</u> adjective (9) <u>modifying</u> <u>object</u>
κηρύξαι	ἐνιαυτὸν	κυρίου	δεκτόν
Luke 4:19			

Diagram 14 The dissimilarity between Romans 15:16
and Luke 4:19 visually represented



Therefore, we see that, contrary to Finck, there are not only semantic differences, but no fewer than *nine* differences in grammatical and syntactical construction between the infinitival phrases under consideration.

Romans 15:16:

AT	So that the offering of the Nations may be acceptable ...
AV	That the offering up of the Gentiles might be acceptable ...
NKJV	That the offering of the Gentiles might be acceptable ...
Geneva	That the offering up of the Gentiles might be acceptable ...
NASB	So that <i>my</i> offering of the Gentiles may become acceptable ...
CNT	In order that it be a presentation acceptable of the Nations ...

The AV translation that Finck claims does not agree with the “context” of Paul’s statements is, in fact, *exactly* what the Greek text of Rom. 15:16 is saying. To Finck, “context” seems to mean his own private interpretation of the text, so whenever he invokes his “context,” we should read “Finck’s eisegesis,” which is corroborated only by the body of his own literature.

Ephesians 3:17

“Ephesians 3:17: ‘That Christ may dwell in your hearts by faith’ (KJV), for which the Greek is κατοικῆσαι τὸν χριστὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν. Yet τὸν χριστὸν being the Accusative case form of ὁ χριστός, the phrase must represent the object of the verb and not, as the KJV has it, as the subject—which is yet another clear grammatical error. The word κατοικῆσαι, being an infinitive form of κατοικέω, may mean to *administer*, *govern*, or *establish*. Once it is realized that the phrase ὁ χριστός may refer to the children of Israel collectively as ‘the anointed’, as has been discussed here in the remarks for Galatians 3:16, and the Accusative case of the noun phrase τὸν χριστὸν is treated properly, it is evident that this phrase may be much better rendered ‘to administer the Anointed through the faith in your hearts’, where it is evident in the context that Paul is talking about caring for ones Christian Israelite brethren. Christ Himself has no need of our administering to Him. Rather, He demands that we administer to our brethren on His behalf (E1, 15).

Finck claims that the accusative substantive τὸν Χριστόν is the object of the infinitive κατοικῆσαι. To him, the accusative could not be the subject of this supposed “verb,” because the accusative happens to be the case of the direct object. Here he once again demonstrates that he has no idea how infinitives function in Greek.

As we learned above under the heading of 2 Corinthians 10:2, infinitives are not finite verbs—hence, their designation, “in-finitive” (not finite). In Eph 3:17, the infinitive is functioning as a verbal noun, the object of the verb δῶ (G1325) in verse 16 (PG, 735). Though its form alone cannot determine its case function, when an infinitive is the object of a transitive verb, it functions as an accusative. In such an in-

stance, when the “subject” (agent) of the infinitive is different from the subject of the leading verb, it is only natural that the agent of the accusative object also be marked by the accusative. This is called the “accusative of general reference” (JM, 138; DM, 93; DW1, 192-97; DW2, 87-88; PG, 1083; JG, 32; R, 489-90). This is a very common idiom in Greek, similar to the genitive absolute discussed above. As the agent of the genitive absolute participle is in the genitive case, the agent of the infinitive is usually in the accusative case (though there are exceptions, none of which apply here). So, contrary to Finck, τὸν Χριστόν, the Christ, is indeed the “subject” of κατοικῆσαι. This is an undeniable fact, to which Finck himself attests in 2 Thess. 2:6, where he translates the accusative αὐτόν (him) as the subject/agent of the infinitive ἀποκαλυφθῆναι (E2, 4).

Mr. Finck claims that in Eph. 3:17 “τὸν χριστόν” refers to “the children of Israel collectively as ‘the anointed’...” Did he reproduce Χριστόν with a lower case Chi, “χριστόν,” to diminish the fact that Χριστόν is here used as a proper name, the title of Jesus? One may argue that the original autographs were written in uncials—all capitals—and that capitalization conventions were a later development. But this is beside the point. Finck misrepresents the Greek text as it is published. The editors of the NA27, UBS 3, Majority Text, and Textus Receptus all capitalize Χριστόν in Eph. 3:17 because it is quite obviously the agent of the infinitive and can only be a reference to Jesus Christ, the two following prepositional phrases making this perfectly clear.

Finck also has the prepositional phrase ἐν ταῖς καρδίαις ὑμῶν (in your hearts) incorrectly modifying “faith” attributively—“the faith [that is] in your hearts.” The true function of this prepositional phrase is to modify κατοικῆσαι adverbially, specifying the place and completing the meaning of the intransitive verbal action: That Christ may dwell—*where?*—in your hearts—*how?*—by faith. Finck’s mistranslation of this prepositional phrase is due to his mistranslation of the infinitive, which he has as transitive with a direct object.

What Finck makes the text say is that the means by which Paul and “ones Christian Israelite brethren” administer (?) the Children of Israel (the Anointed) is the faith that is in their hearts. This is nonsense, of course. What the Greek text is actually saying is that the object given (δῶ, v.16) to the Ephesians (ὑμῖν, v.16) by the Father (πατέρα, v.14) is Christ (τὸν Χριστόν), who dwells (κατοικῆσαι) in or within the place of their hearts (ἐν ταῖς καρδίαις ὑμῶν) through or by means of faith (διὰ τῆς πίστεως).

Eph. 3: 17:

AT	So that Christ may dwell in your hearts through faith...
AV	That Christ may dwell in your hearts by faith...
NKJV	That Christ may dwell in your hearts through faith...
Geneva	That Christ may dwell in your hearts by faith...

NASB So that Christ may dwell in your hearts through faith ...

CNT To administer the Anointed through the faith in your hearts ...

In his translation of Eph. 3:17, Finck has deposed King Jesus from His rightful place as ruler of the Christian's heart, and robbed the Father of His glory in giving us this wonderful gift. The subject of Finck's clause becomes the children of Israel, the object becomes the children of Israel, and man is once again exalted above God.

1 Corinthians 4:14

"1 Corinthians 4:14: While it does not seem to make a big difference, the A.V.'s mistreatment of ἐντρέπω certainly does have an impact where it appears in several verses. ἐντρέπω is even defined by L&S as 'to feel shame or fear', where they cite only the N.T. for this use, at ἐντρέπω part II. section 4 of their definition. Yet this is not the general sense of the word, which basically means 'to turn about... linger, hesitate... to turn towards, give heed to, pay regard to, to respect or reverence...' (L&S). Therefore I must ask, how could it mean anything differently only where it appears in the N.T.? I cannot agree that ἐντρέπω should ever mean to shame. The A.V. also has 'to be ashamed' for this word at II Thess. 3:14 and Titus 2:8, but it has 'to revere' (or 'reverence') at Matt. 21:37, Mark 12:6, Luke 20:13, and Heb. 12:9, and 'to regard' at Luke 18:2 and 4. 1 Corinthians 4:14 in the CNT reads: 'I do not write these things regarding you, but as I would advise my beloved children.' Now the real difference is whether we perceive an authoritarian Paul who seeks to shame his audience, as the A.V. would have it, or whether we have an ad-juring Paul, exhorting his audience as a brother. In my opinion it is surely the latter, and that agrees with the use of the word in all secular Greek writings" (E1, 6).

In the paragraph above, Mr. Finck only proves two things: (1) Because he does not have a real working knowledge of Greek, he does not know how to utilize a lexicon properly, and (2) his lexicon may be deficient in its definition of ἐντρέπω. Here, I have reproduced the entire entry for ἐντρέπω from *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (BDAG), edited by Frederick William Danker:

"ἐντρέπω pass.:2 fut. ἐντραπήσομαι; 2 aor. ἐνετράπην; pf. ἐντέτραμμαι 1 Esdr. 8:71 (s. τρέπω; Hom. et.al.; pap, LXX, Joseph.) prim. 'turn about'; in our lit. metaph.

"① to cause to turn (in shame), to shame (τινά)(Diog. L. 2, 29; Aelian, VH 3, 17; Sext. Emp., Psych. 3, 16) οὐκ ἐντρέπων ὑμᾶς γράφω ταῦτα *I write this not to make you ashamed* 1 Cor 4:14. Pass. *be put to shame, be ashamed* (UPZ 62, 29 [161/160 BC]; 70,4;Ps 34:26;Is 44:11) 2 Th 3:14; Tit 2:8; IMg 12.

"② to show deference to a pers. in recognition of special status, turn toward someth./someone, have regard for, respect τινά 1 Cl 38:2 v.1. Pass. w. mid. sense (Alexis Com. 71 ed. Kock II320;

Polyb. 9, 36, 10; 30, 9, 2; Diod. S. 19, 7, 4 θεούς; Ex 10;3; Wsd 2:10; 6:7; Jos., Bell. 7, 362) τὸν υἱόν μου **Mt 21:37; Mk 12:6; Lk 20:13**. ἄνθρωπον μὴ ἐντρεπόμενος *who showed deference to no human* (paralleling the judge's attitude toward God vs. 3a) **18:2**, cp. vs. **4** (cp. Pla., Laws 11, 917b). ὡς ἀδελφὴν *respect someone as a sister* Hv 1, 1, 7. τὸν κύριον Ἰησοῦν 1 Cl 21:6. τὸν ἰσχυρόν 38:2 (s. also v. 1. above). ἀλλήλους IMg 6:2. τοὺς διακόνους ὡς Ἰησοῦν ITr 3:1; cp. ISm 8;; ITr 3:2. W. αὐτοὺς to be supplied fr. the context: ἐντρεπόμεθα **Hb 12:9**.—DELG s.v. τρέπω. M-M" (BDAG, 341).

So we see that ἐντρέπω does mean "to shame," its literal meaning of "to turn" being used metaphorically as such in "our lit." (NT). When used in the active voice, ἐντρέπω means that the subject is causing someone or something to turn (in shame). In the middle voice, it literally means "to turn oneself" toward someone or something. We render this Greek idiom in English as "to show respect" or "to show reverence." This meaning of "to respect" does not extend to the active voice, but is reserved only for the middle voice and passive forms with middle meaning. The passive voice of ἐντρέπω means "to be put to shame" or "to be ashamed"—that is, the subject is shamed by someone or something, or is in a state of shame. The remark under section 2, "Pass. w. mid sense," notifies the reader that the passive form of ἐντρέπω is frequently used in the middle sense. Oftentimes a future or aorist verb in the NT is passive in form but middle in meaning. This is a relatively common idiom in Greek and is treated in A.T. Robertson's *A Grammar of the Greek New Testament in the Light of Historical Research*, pages 333-34, where he even lists the passive form for ἐντρέπω found at Matt. 21:37, Mark 12:6, and Luke 20:13, verses under study in this section. Furthermore, BDAG lists *several secular Greek sources* in its definition of ἐντρέπω as "to shame" or "to be shamed," so if Liddell and Scott "cite only the N.T. for this use," as Mr. Finck claims, then this only shows that their lexicon should be placed a little farther back on the Bible student's bookshelf. Had Finck consulted a lexicon that focuses on the Biblical Greek genre—namely BDAG and Zodhiates—he would have found several instances of ἐντρέπω in the Septuagint that can only mean "to be ashamed," for which see Chart 3.

The following is a lesson in context—*linguistic context*—which is an unyielding master that must be obeyed if one wishes to translate the Scriptures accurately and honestly.

Chart 2 categorizes the nine uses of ἐντρέπω in the NT. 1 Cor. 4:14 has the active voice, ἐντρέπων, meaning "to shame" the object, ταῦτα (these [things]), which action in this case is negated by the negative particle οὐκ. "I do not write these things to shame you ..." (NASB).

Luke 18:2 has ἐντρεπόμενος, which is a middle and passive form on the present tense stem. We determine that it is being used in the middle sense because it has a direct object, ἄνθρωπον (man). "...Did not respect man" (NASB).

Luke 18:4 has the middle voice, ἐντρέπομαι, meaning "to show respect" or "to show reverence" to the object, ἄνθρωπον, which in this case is negated by a negative conjunction. "...I do not fear God nor respect man ..." (NASB).

Matt 21:37 and Mark 12:6 have the same passive form, ἐντραπήσονται. We determine that they are being used in the middle sense because they have direct objects, υἱόν (son), in both instances. “They will respect my son” (NASB).

Chart 2 Meanings of *entrepo* in the NT

	Active Sense	Middle Sense	Passive Sense	
1 Cor.4:14	ἐντρέπων active form			object
Lk. 18:2		ἐντρεπόμενος mid./pass. form		object
Lk. 18:4		ἐντρέπομαι middle form		object
Mt. 21:37		ἐντραπήσονται passive form		object
Mk. 12:6		ἐντραπήσονται passive form		implied object
Lk. 20:13		ἐντραπήσονται passive form		implied object
Heb. 12:9		ἐντρεπόμεθα mid./pass. form		implied object
2 Thess. 3:14			ἐντραπή passive form	no object
Tit. 2:8			ἐντραπή passive form	no object
	To shame someone or something	To show respect to someone or something	To be shamed or be in a state of shame	

“In keeping with its economical nature, Greek regularly implies an object that was already mentioned in the preceding context, rather than restating it. Cf. Mark 14:16...John 19:1; Phil. 3:12” (DW1, 409). Luke 20:13 has the passive form, ἐντραπήσονται. We determine that it is being used in the middle sense because it has an implied object, αὐτόν(him), the antecedent of which is υἱόν, stated in the clause prior as the object of πέμψω (I will send). This is the parallel of the last two verses considered, Matt. 21:37

and Mark 12:6. Translators supply “him” to complete the meaning of the verb. “They will respect him” (NASB).

Heb. 12:9 has ἐντροπόμεθα, which is a middle and passive form on the present tense stem. We determine that it is being used in the middle sense because it has an implied object, αὐτούς (them), the antecedent of which is πατέρας (fathers), stated earlier in the clause as the object of εἶχομεν (we had). “We respected them” (NASB).

2 Thess. 3:14 and Tit. 2:8 have the same passive form, ἐντραπή. One of the indications that they are used in the passive sense is that they do not have direct objects. Though there are no prepositional phrases denoting that someone or something is grammatically shaming the subjects in these verses, the NASB has “Put to shame,” the translators evidently finding agency from the context of the preceding clauses. Compare the AV, “Be ashamed,” where the translators render the clauses more literally, the subjects being in a state of shame. Thus, the context has determined the sense in all nine uses of ἐντρέπω in the NT. All of this information can be gleaned from the lexicon entry cited above, if only one knows how to interpret the information it presents.

Chart 3 Meanings of *entrepo* in the LXX

	Middle Sense	Passive Sense	
Ex. 10:3	ἐντραπήναι passive form		object
Ps. 35:26		ἐντραπείησαν passive form	no object
Isa. 41:11		ἐντραπήσονται passive form	no object
Ezek. 36:32		ἐντράπητε passive form	no object
	To show respect to someone or something	To be shamed or be in a state of shame	

Examining Mr. Finck’s translation of 1 Cor. 4:14a—“I do not write these things regarding you”—we find that, not only did he use the wrong lexical category of ἐντρέπω, but he mistranslated it grammatically and syntactically. By translating ἐντρέπων as “regarding,” he destroys the purpose participle and translates it as a preposition.

Compare the following translations of 1 Cor. 4:14a:

AT	I do not write these things in order to shame you ...
AV	I write not these things to shame you ...
NKJV	I do not write these things to shame you ...
Geneva	I write not these things to shame you ...
NASB	I do not write these things to shame you ...
CNT	I do not write these things regarding you ...

Contrary to Finck, Paul is indeed “writing these things” *regarding* the Corinthians, though is not doing so to shame them in *this* verse, *per se*. The “exhorting” Paul that Finck spoke of is here in v.14; he did not need to mistranslate ἐντρέπω to bring out what the Greek already states, for to do so destroys the entire message of Paul’s epistle. In chapter four, Paul writes to the Corinthians as servants of Christ, to which servants he would not write *in order to* shame. In chapter five, he rebukes the immorality that is among the Corinthians, which is not the fruit of God’s servants, and rebukes them for their arrogance and boasting. Then in chapter six, he shames them for their petty squabbling. The entire epistle of 1 Corinthians is one of rebuke for the sake of correction, but where is the Church’s correction if Finck gives it “respect” or “reverence” for what God says is shameful? “Woe unto them that call evil good, and good evil” (Isa. 5:20). This topic continues in the next section.

1 Corinthians 6:5

“1 Corinthians 6:5 begins in the A.V. ‘I speak to your shame.’ The word rendered *shame* here is ἐντροπή, and it is a noun form of the verb ἐντρέπω which we just discussed above, at 1 Corinthians 4:14. L&S define the word as ‘a turning towards ... respect or reverence for one, Soph.: shame, reproach, N.T.’ where again L&S cite only the N.T. for this alleged negative meaning of the word. Now it must be noted that throughout L&S there is no version but the A.V. which is understood to refer to the New Testament. Now ἐντροπή only appears twice in the A.V., and on both occasions, here and at 1 Corinthians 15:34, the word may clearly mean *respect*. It is obvious to this writer that L&S merely followed the A.V. in this error, and ἐντροπή in the N.T. means just what it does in secular Greek writing: a turning toward ... respect or reverence for one. The CNT translates this sentence ‘I speak from respect to you.’ The A.V. and its followers make this word out to mean the exact opposite that it meant to the Greek people!” (E1, 6).

Question: How do Classical Greek scholars follow an English translation of the Bible when compiling definitions for a Greek lexicon? Answer: They don’t. Mr. Finck would have us believe that Liddell and Scott used the AV as their Biblical text rather than the underlying Greek! Liddell and Scott did not “follow the A.V.” in lexicography; they gave all of the proper lexico-semantic categories, and Finck misap-

plied them in his translation. We have already proven that Finck is wrong about the meanings of ἐντρέπω; therefore, his misunderstanding of this verb carries over to its cognates as well.

The following is the entire entry for ἐντροπή from *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*:

“ἐντροπή, ἥς, ἡ s. ἐντρέπω; as in Gk. lit. gener. only metaph.

“① the state of being ashamed, *shame, humiliation* (Diod. S. 40, 5a; school. on Apollon. Rhod. 3, 656-63a; Ps 34:26; 68:8, 20) πρὸς ἐντροπήν τινι *to put someone to shame* 1 Cor 6:5; 15:34.

“② deference to a pers. in recognition of special status, *respect, regard* (Soph. et al.; Polyb. 4, 52, 2; Dio Chrys. 29 [46], 4; OGI 323, 7 [IIBC]; PGM 5, 17; Jos., Ant. 2, 46; 14, 375) πᾶσαν ἐ. τινι ἀπονέμειν *pay someone all the respect due him* IMg 3:1.—B. 1141. M-M” (BDAG, 341).

So we see that ἐντροπή means either shame or respect. Context must determine which—and by context, I do not mean whatever appeals to William Finck’s subjective sense. If Liddell and Scott “cite only the N.T. for this alleged negative meaning of the word,” as Mr. Finck claims, then this only proves one of two things: (1) This meaning of ἐντροπή in the NT is so clear and universally recognized as “shame” that L&S felt it superfluous to add any more references to prove that lexical category; or (2) L&S, a Classical Greek lexicon, is deficient in Biblical lexicography especially and Classical lexicography as well, for BDAG cites the LXX and secular Greek sources for ἐντροπή as “shame.” Of principle importance are the references to the LXX: Ps. 34:26; 68:8 and 20 (vv.7 and 19 in Brenton’s Vaticanus text).

Ps. 34:26 Αἰσχυνθείσαν καὶ ἐντραπείησαν ἅμα οἱ ἐπιχαίροντες τοῖς κακοῖς μου·
ἐνδυσάσθωσαν αἰσχύνην καὶ ἐντροπήν οἱ μεγλοῤῥημον οὖντες ἐπ’ ἐμέ.
Let them that rejoice at my ills together be disgraced and ashamed;
let them that boast against me be clothed with disgrace and shame (AT).

Ps. 68:8 Ὅτι ἔνεκά σου ὑπήνεγκα ὀνειδισμόν,
ἐκάλυψεν ἐντροπή τὸ πρόσωπόν μου.
Because I have suffered reproach for Your sake,
shame has covered my face (AT).

Ps. 68:20 Σὺ γὰρ γινώσκεις τὸν ὀνειδισμόν μου, καὶ τὴν αἰσχύνην μου,
καὶ τὴν ἐντροπήν μου· ἐναντίον σου πάντες οἱ θλίβοντές με.
For You know my reproach, and my disgrace,
and my shame; all who oppress me are before You (AT).

ὀνειδισμόν means *disgrace, insult, reproach* (BT, 402); αἰσχύνην means *shame, dishonor, disgrace* (BT, 17); but according to Mr. Finck’s lexicography, ἐντροπή should here be rendered *respect* or *reverence*!

The *only* meaning of ἐντροπή in the LXX is *shame*, which clearly indicates how this word is used in the NT, given the fact that “the LXX is the mother of the NT, linguistically speaking” (DW1, 26). Even Finck admits that the “primary model for New Testament Greek usage was the Greek Septuagint” (CNT, 325). Why does he affirm this yet incessantly demand that the NT use should conform to “the use of the word in all secular Greek writings”? What is his motivation for insisting that ἐντροπή does not mean “shame,” contrary to all reason and scholarship? Does Mr. Finck, who is at sea in beginner’s Greek, expect us to believe that every single Greek doctor and professor in history are wrong about the definitions of ἐντρέπω and ἐντροπή, and that he alone is correct? As *all* Greek lexicons show and our research has proven, ἐντροπή can *only* mean “shame,” and *never* “respect” in the Biblical context.

It is a mistake to extend directly to Koine the meaning of a word as used in Classical Greek—to say, for instance, that a word used by Homer should invariably have the same meaning when used by Paul. To do so ignores the fact that the two authors are separated by nearly nine centuries, living during separate eras in the history of the Greek language. The former was a Greek writing in the Classical period in the Ionic dialect, while the latter was a Judean writing in the Koine period in the vernacular Greek of the Roman Empire. One was a pagan poet who composed metered verse, while the other was a Christian theologian who wrote conversational Bible commentary. They both used many words in the same sense, yet each had a set of technical language or terminology that was specialized for his field and audience, which they conveyed in different styles of syntax. It would be incorrect to always read the meaning of Homer’s vocabulary into Paul’s, and vice versa, without considering the historical and linguistic context.

Take, for an English example, the word “let,” which Mr. Finck misapprehends in his notes on 2 Thess. 2:6-8 (E2, 3). He says that the AV translators “distorted the verb” κατέχew by translating it “let” because the true meaning of that Greek verb is “hinder.” This Greek word does indeed mean “hinder,” but so does “let.” The modern English speaker would understand “I let him” to mean “I allow him.” However, a simple look at a collegiate dictionary shows us that “let” is an archaic verb that means “hinder.” The AV translators did not mistranslate κατέχew with “let”; they translated it with a word that meant “hinder” in the seventeenth century. The fact that to most modern readers it means the exact opposite has no bearing on the author’s use. It is incorrect to read the twenty-first century meaning into the word as used in the seventeenth century, and vice versa. “Let” means both “to allow” and “to hinder,” just as ἐντροπή means both “shame” and “respect.” And just as the modern English speaker does not use “let” for “hinder,” the Bible does not at all use ἐντροπή for “respect.”

Now apply this analogy to the discussion of Greek vocabulary in general. It is inaccurate to say that any given Greek word *must* mean the same thing to every Greek writer from Herodotus to John to Josephus. The *primary function* of a Greek lexicon is to provide linguistic context, with which the translator combines his knowledge of Church history and theology to determine the true sense of the Greek term in the NT and then renders that Greek idiom into appropriate English idiom. An honest translator would never use a lexicon like Mr. Finck does, fishing around in it to find the best match for his preformulated theology. Such careless lexicography seems to satiate the thirst for novelty that plagues the Christian Identity movement today. This trend can only be described as an infatuation with exoticism—it reveals an untethered mentality that is dissatisfied with the plain and unadorned Gospel of Jesus Christ.

1 Corinthians 6:5:

AT	I say this to your shame ...
AV	I speak to your shame ...
NKJV	I say this to your shame ...
Geneva	I speak it to your shame ...
NASB	I say <i>this</i> to your shame ...
CNT	I speak from respect to you ...

Mark 13

¹And upon His going out from the temple one of His students says to Him: 'Teacher, behold what quality stones and what quality buildings!' ²And Yahshua said to him: 'You see these great buildings? By no means should there be left here a stone upon a stone which would not be thrown down!' ³And upon His being seated in the Mount of Olives opposite the temple they questioned Him by themselves, Petros and Iakobos and Iohannes and Andreas: ⁴"Tell us, when shall these things be? And what is the sign when all these things would be about to be accomplished?" (Mark 13:1-4, CNT).

I have reproduced this passage from Mark chapter 13 to demonstrate that error so permeates the entire CNT that any passage taken at random contains mistakes in grammar and syntax.

"And *upon His going out*" is translated from the Greek, καὶ ἐκπορευομένου αὐτοῦ. Here we see Finck still struggling with the genitive absolute. The 3rd personal pronoun αὐτοῦ should be translated as the subject of ἐκπορευομένου, a present temporal participle of contemporaneous action with λέγει. The phrase should be read, "And *when He went out*," as the tense is relative to the leading verb λέγει, which here is an historical present.

"One of His students *says* to Him..." Finck translates λέγει as an instantaneous (aoristic or punctiliar) present (DW1, 517; PG, 1113) when it is actually an historical present (DW1, 526; PG, 1113) and should be translated as "said."

"By no means *should* there be left..." Finck translates ἀφεθῇ as a simple subjunctive, "*should* there be left," when it is in fact an emphatic negation subjunctive (DW1, 468). This "is found in the aorist tense with οὐ μὴ strongly denying something future" (PG, 1123). Therefore, οὐ μὴ ἀφεθῇ should be properly translated in the future tense, "By no means *will* there be left..." This same construction is found at the end of v.2, where Finck translates it in a different subjunctive sense, "*would* not be thrown down."

“And upon His being seated...” Finck translates the present middle participle καθημένου in the passive voice, given the fact that the middle and passive have the same form on the present tense stem. However, this should make no difference because καθημένου is a participle of κάθηναι, a deponent verb. Deponent verbs are those that have middle or passive forms but are *active in meaning*. Finck’s problem with deponency meets his recurring problem with the genitive absolute here, and he translates καὶ καθημένου αὐτοῦ as, “And upon His being seated,” as if the passive act of being sat down belongs to Jesus! What the Greek is really saying is, “And *when He sat down*.”

“And what is the sign when all these things *would be about to be* accomplished?” Once again, Finck mistranslates the subjunctive. μέλλῃ is here a deliberative subjunctive (DW1, 465-66; PG, 1123). Finck ignores the context and supplies “is” in the present tense, when the equative verb in the clause immediately preceding, ἔσται, is in the future tense. The question should be read, “And what *will be* the sign when all these things *are about to be* accomplished?”

Near the end of Mark 13, Finck translates in v.36, “Not coming suddenly.” He has the negative particle μή translated as modifying ἔλθῶν (coming) adverbially. μή is actually being used here as a conjunction meaning “lest.” Zodhiates explains:

“[μή] As a conj., that not, lest. ...implying a wish that the thing feared may not be or happen” (Z, 978).

What Finck makes this verse say is that the Master is *not* coming suddenly. What the Greek text really says is that the Master *is* indeed coming suddenly, but be alert, lest He find you, or that He does not find you sleeping.

Any Bible student with a book on syntax can take a passage from anywhere in the CNT and do what I have done in this section. Just go to, for instance, the section treating the subjunctive mood, then take the author’s NT example of any semantic category and compare it with the corresponding verse in the CNT, which will frequently be incorrect.

The reader may be interested to note the similarities between Finck’s mistranslations in Mark 13 and those in the Concordant Literal New Testament:

v.1	And at His going out...	CLNT
	And upon His going out...	CNT

Finck and Knoch both mistranslate the genitive absolute as if the act of going out belongs to or is possessed by Jesus.

v.3	And at His sitting...	CLNT
	And upon His being seated...	CNT

Again, a mistranslation of the genitive absolute, though Knoch at least recognizes καθημένου as a deponent.

v.4	Whenever all these things may be about to be concluding?	CLNT
	When all these things would be about to be accomplished?	CNT

“Would be about to be” is a rendering at which any reader must wince. This mistranslation being so distinctive, we may conjecture that Finck was so confounded by this indefinite temporal clause with the subjunctive μέλλη and its complementary infinitive συντελεῖσθαι that he opted to “borrow” from the CLNT, thinking its difficult rendering more literal.

I have found no fewer than 15 instances in the Gospel of Mark alone where the CNT and CLNT agree in mistranslating the genitive absolute (5:2, 18, 21; 9:9; 10:17, 46; 11:12, 27; 13:1,3; 14:3[2], 18[2], 22). Finck and Knoch also agree in mistranslating the subject infinitive of Mark 2:15 as an act possessed by Jesus:

At His coming to lie down ...	CLNT
Upon His reclining ...	CNT

It seems more than coincidental that such obscure mistranslations in the CLNT would be repeated in the CNT. But perhaps Mr. Finck will say that he did not follow the CLNT, and that these mistakes are all his own—an admirable defense!

Conclusion

I have undoubtedly made errors of my own in this article. However, they are most likely those common to third-year Greek students, and would have no significant impact on how the Greek is interpreted. A contributing factor is my present condition as an inmate in state prison, where there is a woeful lack of research material. I accept responsibility in advance for these errors—I own them all—and will attempt to amend them, clarify any ambiguities, and add more material in a subsequent edition. Until then I will publish addenda whenever I become aware of mistakes.

Within the pages of this work, we have proven unequivocally that William Finck is not even qualified to translate the most elementary Greek of John, let alone the polished Koine of Luke. We have travelled through the different parts of speech and Greek idiom and shown that Mr. Finck does not understand how cases, nouns, infinitives, adjectives, participles, conjunctions, prepositions, pronouns, and adverbs function in Greek grammar. We see that he is especially confused about the tense, voice, mood, and uses of the all-important Greek verb. Finck understands even less about clauses, sentence structure, and syntax. His translations are hit-and-miss, grammatical principles being applied erratically.

Finck consistently makes horrific mistakes in parsing. Therefore, we ascertain that in his translation work he never used the most *essential* Greek reference tool—an analytical lexicon. Based on his ignorance of Greek and English grammar, he cannot fully understand how to utilize Liddell and Scott’s Classical Greek lexicon, which he uses primarily in place of a more appropriate Biblical Greek lexicon. When using L&S, he chooses whatever definition suits his whim, rather than adhering to the historical and linguistic context of the language and the *usus loquendi* of the original writers. Thus, the sum of Finck’s

work is a textbook study in *eisegesis* (injecting one's own interpretation *into* the text), when the true Bible teacher's task is *exegesis* (taking one's interpretation *out of* the text).

We are confident that during his mistranslation of the NT, he used just one concise Greek grammar—MacDonald's—which is only practical to someone who has already been trained in Koine Greek; therefore, it is useless to Mr. Finck. We are equally certain that he did not one time reference a technical commentary on the Greek Testament. Butchering the most basic Greek grammar, Finck mocks God and man by claiming to interpret Greek from complex issues of syntax. Even more incredibly, he offers opinions on different NT texts and conflicting ancient manuscripts. He would have us believe that even though he is incompetent in first-year grammar, he is qualified to discuss matters of textual criticism, the most advanced of all Greek disciplines. He capitalizes on the layman's general unfamiliarity with these topics, thereby destroying God's people for lack of knowledge and proving that, in Finck's hands, a little knowledge is a dangerous thing.

The CNT as a whole reeks of the pedantic literalism that, at best, destroys the true sense of the underlying text and, at worst, is purposely designed to obscure the original writers' intent. There are a host of other errors in the CNT that facilitate great errors in doctrine—or, rather, these erroneous translations are made to support the Sabellian and semi-Pelagian heresies that torment William Finck's soul.

We say without reservation that, next to the CLNT, the *Christogenea New Testament* is the worst Bible translation in the history of the Christian Church. Nevertheless, some may commend Mr. Finck for his efforts, claiming that some sort of good has come from the CNT. I reply that it is no one's place to do evil in order that good may come. Some might object and attempt to justify his mistakes; they may excuse his errors and attribute them to his unfamiliarity with Greek grammar rather than some malicious intent. I respond that gross negligence is just as dangerous as malice aforethought. In the moment that Finck read my first letter, he gained subjective knowledge that there are serious flaws in his work. In making the conscious decision to continue in those errors, his negligence turned into premeditated fraud, a capital offense in Christ's kingdom. To persist in these errors and refuse to reform will only offer evidence of habitual criminality.

William Finck! In the Name of Jesus Christ, I rebuke you and bind you from captivating the minds of God's flock! Cease publication of the CNT and all literature connected to it at once! Now is the time to repent for wresting the Scriptures and adding to and taking away from the Holiest of Books! You claim to bend your knee to God—bend your *heart* to Him in godly sorrow and repentance!

To any would-be Bible translators: If you are unqualified to translate Greek or Hebrew, yet insist on mangling the Scriptures, then by the power of God, I shall chase you out from your lurking places and cleave your work asunder, leaving you naked and exposed before God and His Church!

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We live in a time similar to that of pre-Reformation Europe, when Christians did not read the Bible for themselves but were content with a Latin translation that they did not understand. The Reformers gave everything to translate the Greek and Hebrew Scriptures into the languages of the common people. But now most English translations—the CNT especially—have become what the Vulgate was in the past: a chain, employed not to keep men anchored to the rock of Apostolic Christianity, but used to shackle them to doctrines that keep their souls in bondage to sin and death. Thus, we have come full circle.

This circle extends to doctrine and theology as well. In Christ's time, the nation of Judea was so desperate for the national redemption of Israel that it generally rejected the Messiah's call to personal salvation. As modernism infected the Protestant churches, men began to focus only on Christ's message of personal salvation, and now generally repudiate His work of national redemption. The Christian Identity movement was initially a rejection of this liberal trend, but it has come to place so much emphasis on Christ's national redemption of Israel that it seems to have no room for His Gospel of personal salvation. Some have even kicked out Christ entirely and call it Israel Identity. Hence, the Identity has become as Jewish as the Pharisees and Sadducees of old, with a judaized soteriology of racial vanity usurping the throne of the crucified and exalted Christ. Does any man then marvel that the Holy Spirit has been grieved and has departed, abandoning the Christian Identity movement to false teachers, ancient heresies, and schismatism? He who has ears to hear, let him hear.

Dear reader, answer this question objectively: If William Finck has so horribly defaced the Greek Scriptures, with their well-defined grammar and syntax, then how much worse do you suppose he has disfigured the doctrines of Christianity, which must be interpreted from God's Word with even greater care? God willing, I will answer this question and address the legion of Finck's false doctrines in a future work. Until then I urge you to depart from William Finck as a Bible teacher, give no support to those who collaborate with his ministry, and abandon the "academic" and devotional use of his *Christogenea New Testament*. Come out from this Babylon, lest you partake of the curse pronounced upon those who distort the Word of God:

For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

Revelation 22:18-19